



PUBLISHED EVERY FRIDAY MORNING FOR
THE PROPRIETOR,
BY JOHN RAMSEY.
N. CLEVELAND FLETCHER, Editor

From the Magazine & Advocate
SERMON.
THE LAW AND THE PROMISES.
By W. E. MASLEY, Chaumtogue county, N. Y.
"Is the law, then, against the promises of God?" Gal. iii: 21.

Paul who asks this question which constitutes our text, answers it in the emphatic language immediately following, "God forbid!" This, all will admit, is the same as saying that the law is not against the promises of God; and not only so, but all will admit the truth of the assertion, though they may entertain sentiments directly opposed to the admission; for to suppose that God has any law, ceremonial or moral, which is against his promises, is to attach imperfection to the Deity. Therefore, the law of God is not against his promises, the object is not to obtain from Christians an admission of this obvious truth, but to show the incorrectness of those sentiments which are opposed to this concession. In order to show that the law is not against the promises, it is necessary that we take a view of both.

1. We will notice some of the promises of God.—These the apostle will furnish us in the language of our context. "And the Scripture, foreseeing that God would justify the Heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." In these words, the apostle has it, "all the kindreds," Acts iii: 25; and another, "all the families," Gen. xii: 3. "of the earth," he blessed. "Now to Abraham and his seed were the promises made." The promises, then, which were made to Abraham and his seed, embrace all the nations, kindreds and families of the earth, by which we understand all mankind; and the blessing promised, we believe to be the final holiness and consequent happiness of all. That our views are correct, respecting the nature and extent of the promises made to Abraham and his seed, will appear further evident after we have noticed some more of the promises of God, which we shall have occasion to do in the sequel.

2. We will notice the law. This, says a Partialist, is infinite. It is infinite because it was made by an infinite God; and sin is infinite because it is the transgression of an infinite law, and being infinite, deserves infinite punishment. In answering this argument, so often brought forward to prove the infinite demerit of sin, I need not tell the reader (for he must at once perceive the fact) that it proves with equal conclusiveness, that we ourselves are infinite, and that every object around us is infinite. We will only apply the argument to virtue: virtue is infinite because it is obedience to an infinite law, and being infinite, merits an infinite reward. The merit of virtue is certainly as great as the demerit of vice; and as all mankind have some virtues and some vices, the argument we are examining proves that they all deserve infinite reward and infinite punishment!—nor will the difficulty be in the least lessened by substituting the word *endless* for the word *infinite*, unless it can be shown that mankind may enjoy endless happiness and endless misery at the same time. "What proves too much, proves nothing;" therefore the argument, brought to prove the infinite or endless demerit of sin, is not sound.

The truth then, is, that as we are finite beings, the law of God must be limited to our capacity in order that we may be amenable to it; and that as the law is limited so virtues and limited vices, deserve only limited rewards and limited punishments—rewards and punishments limited not only in degree, but also in duration, inasmuch as our actions in this world are not only finite in their nature, but also in their number. As our actions in this world, are, in every respect, limited, they cannot deserve a reward or punishment, in any respect, unlimited. It is said that this is reasoning, and that we ought not to trust to our reason on this subject, since we have the testimony of Scripture as to the duration of punishment, in which we ought to place implicit confidence? Without saying any thing about the propriety of using our reason on the present subject, we will agree to abide solely by the testimony of Scripture, reserving to ourselves, however, what our opponents claim as well as we; viz. the privilege of using our reason in ascertaining what is the testimony of Scripture.

It is said that the duration of punishment is expressed in the use of the terms "everlasting," "eternal," "forever," "forever and ever," &c., and therefore the promises cannot be fulfilled, if they embrace the final holiness and happiness

of all. This is taking for granted what we believe can never be proved—that the original terms, thus rendered, when applied to punishment express endless duration. To us the opposite of this is evident. The Greek *aion* is one of these terms. It is compounded of *aei*, always, and *on*, being, and is interpreted by Parkhurst and others, "always being." This phrase is, of itself very indefinite, and though it may seem to convey the idea of endless duration, yet on examination we find that such is not the meaning of *aion*. We know that the English word *always*, and the Greek *aei*, are often used without any reference to endless duration; and surely, neither our word *being* nor the Greek *on*, does of itself convey this meaning; and if neither *aei*, always, nor *on*, being, separately conveys the idea of endless duration, we cannot conceive how such can be their meaning when joined together. At all events, that *aion* occurs in many passages where such is not the meaning, is positively certain. A few of the passages will be mentioned. It occurs in Eph. i: 21, and is rendered *world*, and different worlds are spoken of, and one is represented as succeeding another. It is found in the plural, and is rendered *ages* in Eph. ii: 7, and Col. i: 26. In Matt. xxiv: 3, xiii: 39, 40, 46, xxviii: 20, and in other places, it occurs, and is spoken of as having an end, and in Exod. vx: 13; Dan. xii: 3, and Micah iv: 5, it is spoken of as having a period beyond it. Now as we cannot with propriety speak of this eternity, and that which is to come—of eternities—and the end of eternity and a period beyond eternity, we cannot believe that *aion* (define it "always being," or whatever you please) was designed to express an eternity of duration. If the question is asked what does *aion* mean? We answer, it means *age* or *dispensation*, and we have the authority of many of the most distinguished lexicographers, who have lived since the commencement of the Christian era, to justify us in this definition. Such is the meaning of *aion*, and would be admitted to, and

Accordingly the time, during which the sin of blasphemy against the Holy Spirit should not be forgiven, mentioned in Mat. xii: 32, should be expressed thus, "neither in this age, (not world as our translators have it), neither in the age to come." So says Dr. Adam Clarke, the learned Methodist commentator, and others. Also, Mark iii: 29, instead of "hath never (*ouk eis ton aiona*) forgiveness," should read "hath (*ouk*) not forgiveness (*eis ton aiona*) to the age," or during an age, which may be longer or shorter, according to the circumstances which determine its length. And also in Matt. xii: 39, 40, 49, and other places, instead of "end of the world," it should be end of the age. Adopt this rendering, and these passages do not, as commonly supposed, afford any thing against the promises.

Again; if *aion* does not express endless duration, it seems preposterous to suppose that *aionios*, which is derived from *aion*, and is another of the terms translated "everlasting," &c., has this meaning. In the language of another, a "stream cannot rise higher than its fountain without mechanical force, nor can *aionios* express a longer duration than *aion*, this is proved not only from the fact that it is derived from it, and must necessarily take its meaning thence, but also from the fact that their respective usage is similar. They are both used in a multitude of instances which utterly preclude the idea of endless duration. Such, also, is the case with the corresponding Hebrew word *olam*. Parkhurst, on the word *olam*, says, it seems to be much more frequently used for an indefinite, than for an infinite time, and in his Greek Lexicon on the word *aion* and *aionios*, he says that the Hebrew *olam* corresponds with these words, "which words denote time hidden from man whether indefinite or definite, whether past or future." Such being the meaning of these words, as given by these Partialist critics, as well as numerous others; and their usage such as we have already seen, it becomes us to inquire, do these words express endless duration when applied to punishment? Since they are sometimes, at least, used in a limited sense, they may be so used when applied to punishment; and that they were so used, when thus applied, appears to us evident from several facts.

1. Punishment is not in its nature endless: it is not designed as an end but a means to accomplish an end; and when the end is attained the means will cease. It is commonly contended by intelligent Limitarians, that the words under consideration take their meaning from the subject with reference to which they are used. Accordingly, Taylor, in his Hebrew Concordance, says, respecting *olam*,

(and other Limitarian authors commonly agree with him,) that "it signifies eternity, not from the proper force of the word, but when the sense of the place, or the nature of the subject, to which it is applied, requireth it, as God and his attributes." But is punishment the same in nature with God and his attributes?—This must be proved, that punishment is, in its nature, endless, and we will admit that the words we are considering, when applied to punishment, express endless duration. But it will not do to take for granted that these terms express endless duration, and bring this assumption to prove that punishment is endless in its nature. It is admitted that these terms take their meaning from the subject to which they are applied; why then say that they mean endless when applied to punishment, before it is shown from other circumstances than the use of those terms, that punishment is endless in its nature? That punishment is endless cannot, therefore, be proved from the use of the words "everlasting," "forever," &c.; and what other circumstances can be adduced to prove it endless, I am unable to conceive. Endless punishment could not benefit the punished, therefore goodness requires that it should come to an end. It would be unjust—not bearing any proportion to our sins in this world, as already shown, and, therefore, justice requires that it should come to an end. God's goodness and justice require this, and wisdom and power enable him to effect it; and as these attributes are all infinite, immutable and endless, we have every reason to believe that it ultimately will be effected, and that the chastisements of the Lord, of which all are partakers, will finally work out the peaceable fruits of righteousness, to them that are exercised thereby. (See Heb. xii: 8—12.)

2. It is a fact which no one acquainted with ecclesiastical history will deny, that many, if not all of the Christian writers in the first age of Christianity (certainly to the year two hundred, and probably to a much later period) believing in punishment in the use of the terms now under consideration. To me this fact is conclusive evidence, that Christ and his apostles used those terms in a limited sense, when applied to punishment.

3. The sacred writers had a term which means strictly *endless*. This is *akalutolos*, which in Heb. vii: 16, is used to express the duration of life, or happiness, but it is never used to express the duration of punishment in the Bible. Had the sacred writers used this word with reference to punishment, in any instance, we should conclude that they meant to teach the doctrine of endless punishment, and might infer that *olam*, *aion* and *aionios*, when thus used, were designed to express endless duration, but this they did not do, and the fact can only be accounted for, by supposing that they did not mean to teach this doctrine. And since *akalutolos*, *endless*, is applied to life, and since the apostle (1 Cor. xv: 22, 42, 43, 53), speaks of the resurrection of all mankind to *incorruptibility*, and *immortality*, the assertion often made, that if we give up the doctrine of endless misery, we must also give up that of endless life and happiness, is wholly groundless.—From what has been said, we think that the conclusion is justifiable that the law is not against the promises of God: for the latter can be fulfilled, and all mankind made holy and happy, after the penalty (so called) of the former is all suffered.

It may be said, (and it is the last resort to which Limitarians can betake themselves,) that though it cannot be proved from reason or Scripture, that man, for his sins in this life, deserves endless punishment in the future world, yet we have evidence that the "finally impenitent" will continue to sin eternally, and consequently will be eternally miserable. Let this evidence be produced. We cannot regard Eccl. iii: 11, "in the place where the tree falleth, there it shall be," as in the least satisfactory, for admitting that the writer had an allusion to the death of men, and their respective characters afterwards, (which supposition has not a shadow of evidence,) yet the language affords no evidence that those characters will eternally remain so. The same may be said respecting Rev. xxi: 11, "He that is unjust let him be unjust still; and he that is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still." Nothing is said about the time during which these respective characters should remain so. Besides, the language immediately preceding this passage, is at hand, which confines its application to a period nearly eighteen hundred years ago; but the time is yet to come, when Christ is to "take away the sin of the world," to

make an end of sin," and bring about a fulfilment of "every jot and tittle," of the law. I say the time is yet to come when this is to be done, for it never has come, and the Scriptures certainly speak of such a period. (See John i: 29; Dan. ix: 24; Luke x: 27; Matt. v: 18, and numerous other passages.)

Thus after the law shall have established all the purposes for which it was promulgated; after all its penalties shall have been inflicted, & been the means of reducing the stubborn wills of transgressors to obedience and holiness—after the law shall be fulfilled by every being on whom it is obligatory, and love to God supremely and to man universally shall reign throughout all the dominion given to Christ, then shall come the end—then shall Jesus himself, with universe of subject into the Great Parent of all—then shall no enemies to God or man be left, for then shall God be all that is in all.

From the Trumpet.

Hope.

The hope of existing in another and better world seems to be inherent in the very nature of man. He has "a secret dread of falling into nothing," of being blotted from existence, forever. So back to the remotest ages, and whenever you find an intelligent being, civilized or savage, there you will find that a strong desire is in exercise of living beyond the dark valley of the shadow of death. The child of the forest, who pursues his game along the banks of the flowing stream, who sees God in clouds, and hears him in the wind, rejoices in the hope, that, when time with him shall be no longer, he shall live again with that "Great Spirit" before whom he often prostrates himself in humble adoration. There is probably not one, even among those who ridicule the Christian religion, who believes in Atheism outright; all have some hope, that they shall be liberated from the icy embrace of death and forever live in regions of bliss. This benevolent desire in man which nothing in the present world can satisfy, is the seed of the promise of the spirit of God: "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." And here I would ask in hope of what? That any of the noblest work of the Holy One shall never rise from the dead? The thought is dreadful! It is a soul-chilling contemplation! Such a hope of belief appears to my mind would cast a gloom over the cheering face of nature, blot out every beauty—depress and torment the soul—and swallow up every earthly joy. There is one truth in which all are agreed; i. e. we must all, sooner or later, die. Now where is the pleasure, or advantage, to be derived from renouncing christianity, to believe, (if such a thing could be,) that when we bid adieu to things of earth we shall be as though we had never been? we are pained at the idea; and I venture to say from what I have seen and heard from the lips of those who have doubts of existing in a higher, and holier world, that the firmer one's faith is in the prospect of annihilation, the greater must be his misery, and death becomes insupportable. The celebrated Dr. Young, addressing himself to the hosts of heaven, very justly exclaims:—

"Could you so rich in nature, for an end, That gladdly thought would drink up all your joys, And quite unparadise the realm of light?"

But again: What is the hope to which the creation is subject? Is it that our heavenly Father will raise the sleeping millions of the human dead and consign them to endless torment? Who would not rather fall asleep in the tomb and never awake, than be liberated therefrom for the only purpose of suffering without relief and end; or behold any of their friends or fellow beings, rolling in unutterable pains! Were this to be the case, well might the sun in darkness hide—every benevolent soul would be filled with grief, and the angels of God weep tears of blood! Sooner than the Almighty would command his offspring from the grave to consign them to never-ending punishment, he would ordain that they "sleep on forever, where the weary are at rest."

But the question is not answered as proposed above. Hear it then from the apostle to the gentiles:—"Because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." O how pleasing is such a hope. It is a hope, full of immortality and eternal life. A hope that encircles the vast family of man in the arms of divine clemency and favor. That this joyous hope may be realized by every child of Adam, we have the prayers even of those brethren who limit the loving kindness of the Lord. Blessed be God, it is so! It

proves their hearts are much better than their heads. And that however much they may rail at that system which extends the salvation of God to all mankind, the moment they offer up the real desire of their soul to God in prayer, they contradict the fundamental part of their creed, and the statements often made in relation to the final destiny of the human race. In possession of a real gospel hope, what heart does not kindle into the liveliest ardors of gratitude to God? What bosom is not filled with love to the Father of all mercies, and the blessed Saviour of every sinner! Who cannot breathe forth the strains of the poet.

"A hope so much divine,
May trials well endure,
May cleanse our souls from every sin,
As Christ the Lord is pure."

No wonder the apostle of Jesus should with unshaken confidence declare:— "This hope is an anchor to the soul, both sure and steadfast, and entereth into that within the veil, whither the forerunner is for us entered. Indulging in the hope and belief that the great family of man will rise from the dead and forever feast on the spiritual banquet of the God of heaven, I am enabled to grasp the hand of the Jew, Mahometan, Hindoo, and every order of intelligent beings, and call them brethren, because we all have one Father, and are bound to one common and eternal home.

J. A. P.

Trust in God.

We trust every body but God. As children we obey our parents implicitly, because we are taught to believe all is for our good which they command or forbid. If we undertake a voyage, we trust entirely to the skill and conduct of the pilot; we never torment ourselves with thinking he will carry us east, when he has promised to carry us west. If a dear and tried friend makes us a promise, we depend on him for the performance, and do not wound his feelings by our suspicions. When you were to go on your annual journey to London, in the care of a friend, you would be engaged to do; you were not anxiously watching him, and distrusting, and inquiring at every turning. When the doctor sends home your medicine, don't you so fully trust in his ability and good will that you swallow it down in full confidence? You never think of inquiring what are the ingredients—why they are mixed in that particular way—why there is more of one and less of another—and why they are bitter instead of sweet? If one does not cure you he orders another, and changes the medicine when he sees the first does no good, or that by long use the same has lost its effect; if a weaker fails, he prescribes a stronger; you swallow all, you submit to all, never questioning the skill or kindness of the physician. God is the only being whom we do not trust, though he is the only one who is fully competent in will and power to fulfill all his promises.—H. Moore.

CONSOLATION.

What is more consoling in the hour of affliction, when the heart is filled to overflowing with sorrow, and almost ready to burst with grief; than the heaven-born truths of the gospel of Christ.

When sickness, pain and distress, both of body and mind, are bowing us down to the earth; when our friends are taken from us by death, or are deserting us and becoming our enemies; when we are despaired, and the finger of scorn is pointed at us—how consoling it is to realize that God is our Father and Friend, and that he will do for us, better, and more abundantly, than we can either ask or think!

It is then the rich consolations of the gospel of peace come down around us like a visitation of heavenly angels; raising our minds from the fleeting and transitory things of time, to contemplate the immortal scenes of endless bliss, reserved in heaven for us.

It bids us to bear up under the trials and afflictions of this life—to perform our duty to God and our fellow man, with avidity and cheerfulness—to disseminate the pure principles of charity, peace, and good will among the erring sons of humanity—to love our enemies, and to do good unto all men as far as in us lies.

In short, it causes the pure stream of salvation to flow into our souls, driving from us all despondency and fearful forebodings; enabling us to "cast our cares upon him that careth for us," and causing us to rejoice with joy unspeakable and full of glory.—(Herald Truth, Hartford, June, 1836.) E. T.

When men speak ill of you, live so that no one will believe them.

THE INTELLIGENCER.

"And truth diffuse her radiance from the Press."

GARDINER, AUGUST 5, 1836.

HELL, No. VII.

"And fear not them which kill the body, but are not able to kill the soul, but rather fear him who is able to destroy both soul and body in hell." Matt. 10, 28 and Luke 10, 15. This passage is deemed very plain and pointed evidence of the doctrine of endless hell torments. The prominent points as understood are as follows: 1st. Our Saviour intended to inform his disciples that they ought not to fear men, because their enemies could do no more than kill the body. 2d. They ought to fear God, inasmuch as he was able to kill, and afterwards to cast both soul and body into hell. 3d. Hell is a place or state of endless misery. But are these opinions correct? We think not; so far from Christ teaching them not to fear men he taught them directly the reverse, as will be seen in the context. "Beware of men (says he) for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles."—Matt. 10, 17. Again, "When they persecute you in this city, flee ye into another." This shows that he designed to apprise his followers of the danger they were in, that they might escape death and the persecutions of their enemies. That God is able to destroy soul and body no one doubts, but this is no proof that he will do it. In his communications he endeavours to inspire his followers with confidence in God. He tells them that not a sparrow falls to the ground without his notice, that even the hairs of their heads were all numbered, and informs them in various ways of his fatherly kindness; "fear ye not (said he) ye are of more value than many sparrows." But suppose he is able to destroy men in hell, it does not follow that it is a never-ending hell, for according to the testimony of the sacred writers hell is to be destroyed, whether it be in the grave, or in gehenna, the valley of Hinnom. But if we take the passage as it reads we must contend that it strikes a death blow to all suffering as well as happiness in the future world. For destroy means nothing more or less than to annihilate. So then the passage instead of proving hell to be a place of endless torments, it could be construed with much plausibility (in our opinion) this. Fear not man so as by committing your body to the gehenna or valley of Hinnom to deprive it of life, but rather fear him who can if he pleases destroy not only your body but the soul. This valley of Hinnom was near Jerusalem, a place of corruption and filth, where all the dirt of the city was deposited, and to prevent the effluvia arising therefrom from injuring the health of the citizens of Jerusalem, a continual fire was kept up in this ancient hell. It was sometimes used as a place of execution, in which those guilty of capital offences were burned alive. This punishment was considered and justly so, the most horrid of any that could be inflicted; consequently it was dreaded more than any other. God has power to do any thing he pleases, but there are a great many things which he has not yet seen fit to do. He has power (says scripture) from stones to raise up children unto Abraham, but this is no proof that he has, or will do it. He has power to cast his offspring, each one of them, into an endless hell, but because he has this power, it is no reason that he will exercise it. He will do all his pleasure in the armies of heaven and among the inhabitants of the earth, and he has never yet revealed it to mortals that it is his wish or pleasure to torture eternally the works of his own pure hands.

"Be not overcome of evil, but overcome evil with good." We are sorry when we hear our brethren of other denominations contradict this language of the apostle, or rather practice upon an opposite principle. If the doctrine of ceaseless tortures be true, the exhortation of Paul is useless; for it would be the height of folly for frail mortals to endeavour to do that, which the Almighty intended should never take place. The advocates for endless torments contended that evil will be transplanted from this earth to the region of despair in a future world, where it will flourish in eternal triumph; thus rewarding with infinite evil the partial evil of this world. We are commanded to imitate God—the most perfect, upright and impartial being in the universe—and he is worthy of our homage; but we should like to be informed how we can follow the instructions of Paul, and at the same time imitate the conduct which human creeds attribute to God.

The last twelve verses of the sixteenth chapter of St. Mark are rejected by certain Fathers of the Church as spurious. Jerome says that few of the Greek copies

he had seen had the above named verses in them. They are wanting in many MSS., and are not comprehended in the canons.

"A seeker after truth, disguises nothing; he is therefore not offended at a detection of error, even in himself; because he knows that if truth be gained he shall partake of the benefit."

A Convert to the Truth.

We learn from Br Adams of the Star, that a Methodist Clergyman by the name of Brownson has recently embraced the doctrine of Universalism. He resides at present in Bristol N. H. He preached in Bridgewater on Sunday the 10th ult. to good acceptance.

Settlement.

Br. Josiah W. Tallat has accepted an invitation from the Universalist Society in Halliston Mass. to become their pastor and has already entered upon the duties of his office.

Catholic College.

It is rumored (says the Trumpet,) that a Catholic College is to be erected, on the site of the ruined Convent in Charlestown.

Dedication.

The Universalist Meeting House in Methuen Mass. was dedicated on Thursday the 21st ult.

Psalm, 76: 10. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."

The wrath of man has been great in the earth. The wrath of man, is the sin, the hate, the rage, the misery of man. All the wars of oppression, and cruelty of mankind, one toward another, is implied in his wrath. Whatever evil is found in man, or done by him, is comprehended in his wrath.

What dreadful wickedness and torment have mankind practiced and inflicted upon one another. How have savages treated their enemies whom they have found, or taken captive? What horrid scenes of blood, and fire, and torment have civilized nations realized, when a country has been invaded by foes, who have spared neither age nor sex, but have committed the most cruel and inhuman deeds? When malice and rage those fires of hell, have burst out upon the weak and defenceless, involving them in all kinds of misery; of fire and frost; in wounds and pains; in broken bones, and broken hearts.

Here is comfort to the believing heart, amidst all the trying scenes of this ungodly world. When the wrath of man beats upon the nations, as the foaming billows, driven by the stormy winds, beat upon the sandy shore, God can say, thus far ye may come, and here shall thy proud waves be stayed.

The wrath of proud and haughty kings, is under the control of God as completely, as the winds and waves of the sea; or the tides and rivers of water. When God pleases he raises the waters into the clouds, wafts them on the wings of the wind; pours them down upon the hills and mountains; raises the brooks and rivers into an overflowing flood; and sweeps away the works of men, and destroys his lodging place. So men like drops of water collect into companies and armies, rise and swell, and spread far and wide; and overcome and sweep away towns and cities, with fire and destruction; desolate countries of their inhabitants, and possessions; and carry away thousands and millions of the human family, into the dark regions of the dead, like the waters that find their way to the mighty deep. But God can restrain these floods, and dry them up.

Neither the waters, nor the nations can rise any higher, nor flow any further, than God sees best. So far as either will praise God, or answer some wise purpose or design, he will suffer them to continue and prevail; but when these elements, whether natural or spiritual, will not answer this good purpose, God will restrain them. So that the believer in God may trust, and hope and rejoice, that the Lord God omnipotent reigneth. Amidst all the evils which are felt or feared, the humble, obedient, believer, may find support and consolation. God will suffer no more sin, nor sorrow to exist among his creatures than shall ultimately be for his praise & glory, and their highest & best good.

But such a belief or faith in the governing providence of God, will not lead the believer to do evil that good may come. Man's duty is to do good. He must not do evil.—And he will not if he loves God and goodness. If he does not love God he is wicked; and when he knows this, he will be miserable. Man's duty is designed for man's happiness. God would not command his creatures, if it were not for their happiness to obey.

It is God's place to govern man's destiny.

Man's welfare would be safe no where else. God is wiser and better than man. Hence man should submit to his Maker and obey his requirements. If God sees best that man should suffer for a season, for his future good, man should feel and say, like the Saviour, not my will but thine be done.

Man often has to suffer by his fellow man. The wrath of man to man has been most terrible. Many innocent, or comparatively righteous men, like Joseph who was sold a slave into Egypt, by his brethren, who thought evil against him, may, like him, find that God means all their sufferings and trials, for their good.

Not only the sufferings of Joseph while a sold slave under the cruel and unjust imprisonment of his masters wife; but all the sufferings of the whole nation of Israel in a house of bondage, were wisely ordered and overruled of God, not only for good to the sufferers, but for the good of those who thought evil against them. As Joseph's brethren, and the oppressing Egyptians, intended evil they must suffer for their wrong conduct. But God meant all for good.—God was praise-worthy for his good intention; but they were blame-worthy for their bad intention. Nevertheless God overruled their wrath to his praise. And the remainder, that they might have been suffered to pour out, God restrained or prevented taking place.

God opened a passage through the sea on dry ground, by causing the waters and waves to come so far, and no farther; to be a wall on either side; and to baptize the whole unto Moses in the cloud and in the sea. So he suffered Pharaoh and his horsemen and armed chariots to pursue after Israel so far, and no farther. Here the hard hearted haughty king is drawn into the sea, which was the salvation of Israel, whom he had enslaved and oppressed, but his destruction. So it has often been since with similar characters; they have been led on, as was the proud king of Assyria, with God's hook in his nose, like a chained beast; to chastise a hypocritical nation, who had provoked divine wrath; and then they have been broken like a reed, and cast into the fire, because they thought and intended evil, and no good.

Proud Nebuchadnezzar, and proud Neapoline, though possessed of great talents, and great empires, could go so far, and no farther. There their proud was stayed. God accomplished his strange work, by them; to scourge nations, for their wickedness, their the rods of his holy anger. God righteous, but the wrath of man God's wrath is holy, but man's is not. Man's love is partial, God's is universal. Man's wrath is cruel; but God's wrath is benevolent. The reason of this is, God aims and designs the highest and best good of the universe, while man is limited in his views, and selfish in his feelings, and sets up his little individual good, above the great good of the whole.

God may before long, teach those who enslave and oppress their fellow men, that the Most High rules; and that he can break the rod of the oppressor and let the enslaved and the oppressed go free.

Rom. 9: 19. "Why doth he yet find fault? for who hath resisted his will?"

Paul had taught his hearers that God did all his pleasure with his creatures: that he had mercy on whom he would, and whom he would he hardened: Paul compared God to a potter who took his clay, and made one vessel to honor, and another to dishonor." He then supposed that they would say to him, "Why doth he yet find fault? for who hath resisted his will? If God has made me what I am, why does he find fault with me? I am as he made me: why complain or find fault with his own work? How absurd and inconsistent is this?"

This is a difficult question to answer.—Paul could answer it in no other way, but by asking another. Hath not the potter power over the clay to make one vessel to honor and another to dishonor? This must be granted. Surely the potter has such a power. But the difficulty is, why does God, or the potter find fault with his vessel when he made it as he was pleased? If he wished to make both vessels to honor he could have done so. Or if he wished to make both to dishonor, he had the power.

Paul asks again, what if God willing to show his wrath and make his power known, endured with much long-suffering, the vessel of wrath fitted to destruction? This must be admitted. God has the power to do. But still the difficulty remains. Why find fault with the vessel which his hands have made, according to his own will? Or rather where is the wisdom and goodness of God in making a vessel of wrath, fitted to destruction? How could a foolish and wicked being do worse, or treat a creature more cruelly? Especially, when Paul, adds again, that God may make known the riches of his grace or the vessels of mercy which he afore prepared unto glory." Here we learn that God could make all holy and glorious if he pleased. It depended wholly on the will of

God whether his rational offspring were holy and happy, or sinful and miserable.—Paul resolves this important question into the sovereign will of God.

Now who can object to this? Ought not the supreme, self-existent God the maker of heaven and earth, to have a right to his own property; his own works, to make them and dispose of them as seemeth him good?—Does not all the works of God prove this doctrine true? God has made the heavens and earth, with all their hosts: and given to each creature and thing, such a nature, and capacity as he saw good. And who has a right to call God to account? No one.—And no one can object with any good reason to God's supremacy? Who shall rule, if infinite wisdom and goodness must not?—Where can the affairs of the universe be trusted so safely, as in the hands of the Almighty? Surely all the men on earth cannot determine so well as God, what he had best to do. He has made all things for himself, for his pleasure and praise.

Why should man complain? Surely man poor ignorant helpless man, cannot tell what is wisest and best for the Allwise, and All-good to do? Hence man should be still; be humble: be submissive: be content: be satisfied, joyful and happy.

But all this does not satisfy the inquiry? "Why doth God yet find fault? when the creature has not resisted his will?" We should suppose that God would say now, as he said when he made all the creatures on the six days, and "God saw that they are good." Or he is well pleased or satisfied with his own work; why then find fault with it.

The best way to explain this difficulty to my own mind is the following. For the best or highest good of mankind. God saw good to bring them into the world in a weak, ignorant, exposed state: doomed to sin and sorrow, and death. As a supreme being he has done so. Yet God has no delight in sin and pain. These are evils. He is opposed to them. Therefore, he finds fault with them. Nevertheless, he can overrule them for his own glory, and the highest final good of mankind. As God can bring about greater good by means of evil, he forms light and creates darkness, makes peace and creates evil. God has no pleasure in the pain of his creatures. But he causes them to be afflicted with pain. Not willingly, or because

which good: which evil: which neither good nor evil: but the suffering or the pleasure or the pain of the creature.

God could have made those in heaven at first, whom he will finally bring there, and prevented all the trouble, which naturally results from their being born into this world, weak, ignorant and exposed creatures.—But they could not have learned in any other way so well, as by experience, their dependence upon their Maker, and his abounding goodness. Man must know good and evil. He must know evil, in order to enjoy the highest degree of good. No affliction, for the present is joyous, but grievous, nevertheless afterwards, it yieldeth the possible fruits of righteousness. Whom the Lord loveth he chasteneth. He chasteneth for the profit of his creatures.

But endless sin and misery cannot be the lot and portion of any one of God's creatures. If this doctrine were true, then there could be no peaceable fruit nor profit of holiness in the end. But all admit that God can raise mankind from sin to purity; from pain to pleasure: and from hell to heaven: or from death to life.

Sin, pain, hell, and death, are evils in their own nature, which God hates or hath no delight in. Yet he causes, or so orders means and motives as to bring about these evils for a final good.

God raised up Pharaoh, in Egypt, hardened his heart, and brought divers judgments upon him, and destroyed him and his army in the red sea, to declare his name, as the supreme God, in all the earth: that all other kings might learn to acknowledge him. God was the potter, Pharaoh the clay.

So God raised up the nation of Israel in Egypt, led them through the red sea, and the wilderness, into Canaan, and among all nations, for the same purpose to make known his name: that all might learn their dependence and give God praise. Hence all the sin and misery in the world must finally, be for good. The sinner is faulty, and must suffer, but God can overrule all for good.

COMMUNICATION.

For the Christian Intelligencer.

HISTORIC SERMON—NO. 8.

Dan. 4: 36, 37. "At the same time my reason returned unto me: and for the glory of my kingdom mine honor and brightness returned unto me: and my counsellors and my lords sought unto me: and I was established in my kingdom, and excellent majesty was added unto me."

Now Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase."

When the king of Babylon lost his

reason and understanding, as a punishment for his pride and cruelty, it is said his heart was changed from a man's heart to a beast's. The consequence, of this disease was, he thought and acted like a beast. He eat grass with oxen for seven years, till his hair had grown to be like eagles feathers, and his nails like birds claws.

This change is the only one in the Bible called a change of heart. Some people are fond of putting the question to others, with some little self-exaltation have you experienced a change of heart? And when they would debate others they will say or tell, you or they do not hold to a change of heart. Or you Universalists preach, that people can get right into heaven, in all their sins, without any change of heart, before they die. Or that the pains of hell will procure heaven for some without any change of heart, by the spirit of God, while they live on earth.

Now, here we read about a change of heart. The king was first changed from a man to a beast, as it respects his reason and understanding. Then after seven years, he is changed from having a beast's heart, to have a man's heart: by having his reason and understanding restored to him. He now talks like a humble good man. He gives praise and honor to the Most High.

Why is it not proper, to say that the king of Babylon, had his heart changed when he was restored to his reason, as well as when his reason was taken away? So now, when men and women live and act like beasts, and sometimes far worse, even like demons, why, is it not proper to say that they need to have their hearts changed, in order to act like reasonable, understanding beings? Do not those great, rich, proud, cruel men and women, who captivate, enslave, oppress, make poor, and sometimes destroy their fellow beings, as did Nebuchadnezzar, the Jews, and other nations, stand exposed to divine judgments?

And do not many show by their disposition and conduct, that they are already, in some measure deprived of sound reason, and a good understanding, while they live so much like beasts that perish? When they pay no respect to the God that made them, and preserves them alive, and gives them all their possessions and enjoyments, do they not show that they need a change of heart, in order to their feeling and acting a reasonable part?

When men and women live without God in the world, and their chief care and concern is for the body, do they not prove themselves to be like the deranged king, in some respect; though more criminal and miserable, than he seems to have been, while deprived of his reason and understanding: for they know better than they do; hence, they feel shame, self-condemnation and wretchedness of mind; especially, when they think death near, and they must go to give account to God.

How many appear like young Nebuchadnezzar, deprived of reason and understanding, as it relates to the kingdom of God. The king of Babylon had a kingdom in store for him, while he was acting the beast. So it is with others, who have a heavenly kingdom reserved for them. He knew not nor cared for any kingdom, honor, or glory, while deprived of his reason, having a beast's heart. So do not those prove themselves possessed of a beast's heart, who know not, nor care for the kingdom, honor, and glory of Jesus Christ? Have they any good reason, to glory in their reason, who show themselves so depraved, or destitute of a good understanding, as to deny the God above?—And seek only a beastly perdition; which endures only for a short season?

Why is it not important, for preachers of the gospel of the blessed God, to urge upon their hearers the necessity of acting according to reason and a good understanding, as Nebuchadnezzar did, when his heart was changed from a beast's heart to that of a man: a man who said, when he was converted, "I praise, and extol and honor the King of heaven, all whose works are truth, and all his ways are judgment: and those that walk in pride he is able to abase." And again, "I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of the heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, what doest thou?"

Do not those need a change of heart, who are not disposed to do, as did the great king of Babylon? Will any dare to deny, or condemn, or profane, the name of the most High God, who turned the proud king of Babylon from his throne; into a beast for seven years, and then restored him again? What is more reasonable for dependant men, and women; for kings and queens; for the rich and powerful; the wise and great, than to humble themselves, and give praise and honor and glory, as did the king of Babylon?

QUESTIONS FOR LIMITARIANS.

1. If God, before the creation, saw that a part of his creatures would be endlessly miserably, could he create them without intending that misery?

2. If the Deity intended the endless sufferings of a part of the human race or merely foresaw that misery, and would not prevent it, is he either infinitely benevolent, or universally good?

3. If God should annihilate the wicked instead of making them endlessly miserable, would it not be equally true that he is infinitely more kind to some than to others?

4. Are not annihilation and endless misery both infinite evils?

5. If God inflict either endless death, or endless misery, will he not be the author of an evil?

6. If it be true that God is the author of an infinite evil, is there not the same propriety in calling him infinitely evil, that there is in saying he is infinitely good?

NEWS DEPARTMENT.

And catch the manners living as they rise."

GARDINER, AUGUST 5, 1836.

FROM TEXAS.

By the arrival of the schooner Col. Fannin, from Velasco which place she left on the 29th of June, we learn that the Mexicans have advanced as far as Nueces between 5 and 7000 men, commanded by Generals Urea and Barvo; 200 of which had marched for San Patricio.—The Texan army were in the neighborhood of Victoria. General Green and Felix Houston are on the march to join the main army at that place.

We further learn that part of the Mexican Army who had been in Texas with Santa Anna, and who have been obliged by General Urea to return to Texas, have refused to cross the Nueces, stating that they will not enter Texas, again. General Santa Anna has been taken to Columbia and put in irons, with a strong guard over him—his suit is with him.—New Orleans Bee July 6.

We learn by the arrival of the schr. Col. Fannin, that about the 25 of June, the American schrs. Camanche and Fanny Butler, were captured at Copano, by a detachment of the Texan troops, the said vessels having on board provisions, &c. for the Mexican army. As soon as their cargoes are discharged they will be released.

We also learn by the same arrival, that Col. M. B. Lamar has been appointed Major General and Commander-in-Chief of the Texan army and Col. Somerville, Secretary of War. Gen. Rusk has also been called to the Cabinet.—True American.

A letter from Matamoras, dated June 9, and signed by the Texan prisoners, Messrs. Teal, Rames and Miller, states that the Texans "will have from 7 to 10,000 troops to contend with, many of them cavalry, well mounted, to murder women and children. We are not in prison yet but to-morrow we shall have quarters in the Colaboose. We have good friends, which prudence at present forbids us to mention for fear of detection. Urea is commander in chief of the Mexican army and says he will not stop short of the Sabine river. They have heard that the President is at Velasco, with a very small guard, and they say they will have him in less than two weeks." The letter recommends that all the prisoners be sent to St. Augustine for safe keeping, and that the Texan army fall back to the Colorado.

General Samuel Houston writes from "Near Sabine, 3 July," to a gentleman in Nashville, in fine spirits—he says he can beat the Mexicans with one third of their number.

The Texan army were, at the last dates, at Labordie; they had collected and decently interred the remains of Col. Fannin's detachment. Santa Anna was also at L., strongly ironed.

PROCLAMATION OF PRESIDENT BURNETT.—The New Orleans Courier gives an extract from this document dated Velasco, June 20th, in which he exhorts the people of Texas to be united in their movements against the enemy. Every able bodied man in Texas over 16 and under 50, is to enroll immediately for duty.—Each company of 56 men to elect their officers, and to march forthwith to head quarters. A list of all liable to bear arms, whether absent or present, to be reported each municipality to the War Department. All officers or men absent on furlough to return immediately to duty, on pain of forfeiting their commissions and bounty. The proclamation is signed by A. Somerville, Secretary of War.

TEXAS.—The command of the Army has devolved on M. B. Lamar, late Secretary of State. The Government have issued a proclamation relative to volunteers. They offer 1280 acres to all those who shall serve during the war—640 acres to those who serve not less than six months—half of that, to those who will serve not less than three months, and 960 acres to those who shall join previous to the first of July and serve during the War, if more than six months. [Bangor Advertiser.

ANOTHER LEGACY TO THE AMERICAN COLONIZATION SOCIETY. We have pleasure in stating that the Rev. Jonathan L. Pomeroy, of West Springfield, Hampden county, Massachusetts, lately deceased, has bequeathed to this Society a legacy of \$1000 and has, besides, after leaving several bequests to his family connections, made this Society, the

American Bible Society, the American Education Society, and the American Home Missionary Society, (to each of which he has left a legacy of \$1000) residuary legatees for the remainder of his estate. What the amount of this will be, has not, as yet, been ascertained. The property of the deceased is said, however, to have been large.

[Nat. Int.

One of the boilers of the Bunker Hill Steamboat from Hartford to New York, on Monday evening, again gave away. This is the second time this boiler has given way within one week. One of the firemen was this time badly scalded.

An attempt was made by some of the convicts in the Baltimore penitentiary to burn down the building, on Monday night. The fire however, was discovered early, and immediately extinguished.

Two Iron steamboats have been sent out to Batavia by the Dutch government, to be employed in the suppression of piracy. It is said that they will not draw more than two feet of water.

FORT ADAMS, NEWPORT.—Upwards of 500 men are engaged on this fortification at an expenditure of 12,000 dolls. a month.

A man owning a Bath Establishment at Rouen in France lately drew a high prize in one of the German lotteries which has enabled him to hold three or four palaces or domains. He was so overjoyed that he took to his bed for some time.

A Mr. Tallon of Paris lately seduced his neighbor's wife, and afterwards in a scuffle bit off his nose. This is carrying the joke a little too far. A man cannot afford to lose his wife and his nose at the same time.

FAIR TRADE.—I have a little advertisement in your paper this morning, Mr. Printer, you can let me have five or six of your papers, I suppose, and not charge me any thing? "Certainly, Sir, when a man goes into your store and buys a vest pattern, I presume he gets a hand saw gratis."

Creole and Mulatto.—Where there is one individual in New England correctly informed, there are 100 who know no distinction between the terms Creole

and the West India Islands, it is usually applied to Louisiana.—[Amer. Mag.

Hon. John Q. Adams is to deliver the Eulogy on the character of James Madison, before the City Government of Boston.

ACCIDENT.—As Mrs. Marston and Mrs. Butterfield of E. Machias, were travelling through Cooper in a chaise, a few miles beyond Mr. Jones, Tavern, one of the wheels struck a rock and threw Mrs. Butterfield out with much violence, and before the other lady could stop the horse, one of the wheels passed over her, by which she was bruised very badly.—She was carried to a house near by, the aid of some gentleman who come very opportunely to the spot a few moments after the accident.—Calais Democrat.

THE CONTRAST.

Our fathers addressed our mothers in the kitchen. The sons address the daughters in the parlor. They listened to the music of the spinning wheel and loom; we to the piano forte. They wisely selected wives whose sterling worth consisted in working with their own hands. The sons foolishly seek those who have fortunes, and hire "help," being too delicate to do aught themselves.

A REMARKABLE LONG NINE.—Jack had spoken his passage in the New Bedford stage, intending to ship on a whaling voyage. Just as the stage was about to start, he purchased a long nine—one of the longest kind—which he lit and placed in his mouth and then made a move to get into the stage. But he was taken all aback when the driver told him he could have no smoking there. However, Jack took a stand upon the sidewalk and puffed away like vengeance.—Finally, all the other passengers being in, Whip called upon the sailor to take his seat, but he heeded him not, and the driver impatiently bawled out a second time; "Come, come! drop your cigar, all ready!" "Well, well, don't be in such a devilish nip," muttered Jack, "let me smoke it short enough to get it into my hat, won't you?"—[Dedham Patriot.

Contenary Nuptials.

Mr John Hodge, a venerable bachelor, who fought at Braddock's defeat—who served thro' the war of the Revolution, and who is little over one hundred and two years of age, was married lately in Columbia County, Georgia, to a buxom young lady of forty, named Elizabeth Bailey. It is impossible to say what feeling impelled Mr John Hodge to so youthful an indiscretion, but the world will,

we hope, as we do, join fervently in wishing him and the object of his young love, a happy honey moon, and a pleasant progeny of prattlers to soften his descent into the vale of years, if he should live to grow old.—N. Y. Courier.

CURIOUS OPTICAL PHENOMENON.

An event of a most extraordinary character, happened in our town, the other day, which though it may with reason shock the most credulous, can be well attested by a number of gentlemen of unimpeachable veracity. Before stating the occurrence, we beg leave to offer the gentleman and his worthy family our heart felt sympathy for the unexampled catastrophe. The circumstance as related to us was briefly as follows:—Mr Smith, who has been from childhood afflicted with a visual malorganization, purchased last week in New York, a pair of spectacles; and while conversing with a friend with them on, in the glare of the sun, they fell to pieces, knocked him down, and seriously cut his nose, but providentially did not injure his eyes, as he had the presence of mind to shut them; and notwithstanding the severity of the shock, has so far recovered, as to be able to go about with the aid of a common walking stick, though still very weak. We must be excused, when we remark as our belief, that the accident arose wholly from the fact, that the sun's rays were reflected from his eyes on the line, which expanded with the sudden and intense heat, by reason that they were placed in the "angle of incidents" on the tip of the nose, a distance of one foot from its insertion in the forehead.—His nose is too extravagantly long—we mention this fact, that he may beware in future.—[Dobbsville Traveller.

"JOHN ALSO."—One of the early ministers of Malden, having several children to baptize, pronounced the name of the first, John. When the second was brought forward, he said—"This child, whose name is John also, I baptize," &c. The individual was ever after known by the name of "John also."

At a banquet, when, solving enigmas was one of the diversions of Alexander and his officers, the enigma given was, "What is that which did not come this year, and will not come next year." A distressed officer started up and said, "It certainly must be our arrears of pay."—The king was so diverted by this witty reply, that he commanded him to be paid and also increased his salary.

HAD DOGS.—Preventive against Hydrobia. It ought to be generally known that Nox Vomica, a drug to be had at the apothecaries, is an effectual preventive against hydrophobia. A piece he size of a pea, given to a dog, rolls a bit of meat, is warranted to prevent him against taking hydrophobia.

Another preventive equally efficacious, is that suggested in a Ohio paper, viz. to cut off his tail close behind his ears.—[Jour. Com.

It is computed that the population of the U. States increases at the rate of 1000 per day.—The annual amount of the products of the U. States, is estimated at fifteen hundred millions of dollars; about \$100 to every man, woman and child in the Union—including slaves and all.

NAVAL.—The Army and Navy Chronicle states that "Orders have been transmitted to Philadelphia to have the ship of the line Pennsylvania immediately prepared for launching." It is to be hoped she will be fitted for sea without delay.

FORM OF A DEED.

We copy the following form of a perfect deed from the Albany Argus. Its brevity, simplicity, and fulness, recommend it to all who would make secure bargain.—Wash. Globe.

I, A. B. [or we, A. B. and C. B. his wife], in consideration of dollars to me paid by C. D. do grant to the side C. D. the lot of land in the city [or town] of in the county of and State of New York [describe it.] And I, the said A. B. do covenant with the said C. D. as follows: 1st. That I am lawfully seized of the said premises; 2d. That I have a good right to convey the same; 3rd. That the same is free from incumbrances; 4th. That the said C. D. shall quietly enjoy the same; 5th. That I will warrant and defend the title to the same against all lawful claims. Witness my hand and seal, this day of 183 .

A boat in which were two men recently passed over the Niagara Falls.

MARRIED.

In this town, by Rev Mr. Clapp, Elijah Hayes Esq. of Gorham, to Miss Eliza Gilpatrick. In Pittston, on Tuesday evening last, Mr. Spencer F. Wadsworth, to Miss Catherine Catts. In Pittston, on Thursday evening July 23, by Rev. Mr. Clapp, Capt. Edward Lawrence Jr. to Miss Caroline Stevens.

DIED.

In Bath, on Wednesday morning of last week, Mrs. Lucy Bourk, widow of the late Col. William Bourk, aged 56 years. In New Orleans, on the 8th ult, William Henry Sonoe, of Bath, Me. In Bloomfield, 12th ult, Mr Ichabod Ricker, aged 64 years. In Waldoboro, of pulmonary consumption, Miss Sarah E. Thomas, daughter of Mrs. Mary Thomas, aged 15 years and 6 months. In Paris, Mr. Joseph Pond, aged about 23.

NOTICE.

TAKEN up in the enclosure of John Green, and committed to Pound, a red Mare supposed to be about six years old; found doing damage. The owner is requested to pay charges and take the same away.

ARNOLD GOODSPEED, } Pound Keeper.
Pittston, July 27th, 1836.

NOTICE.

TAKEN up in the enclosure of Lewis Palmer, and committed to Pound by the same, a dark chestnut Mare, supposed to be about three years old, found doing damage. The owner is requested to pay charges and take the same away.

ARNOLD GOODSPEED, } Pound Keeper.
Pittston, August 1st, 1836.

Notice

Is hereby given, that a meeting of the persons incorporated into a Company by the name of the Readfield, Winthrop and Cobscookscote Canal and Rail Road Company, will be held at the Masonic Hall, in Winthrop Village, on Thursday the 18th day of August next, at 2 o'clock P. M. for the purpose of organizing said Company, adopting By-Laws, and taking the necessary measures to carry into effect the object contemplated. All persons desirous of seeing this important work go forward, and willing to cooperate in advancing it, are desired to attend the meeting.

ELIJAH WOOD, } Persons named in the Act, and authorized to call the first meeting.
R. H. GARDINER,
SAML. P. BENSON,
JOHN FAIRBANKS,
E. HOLMES,
NATHAN FOSTER,
DAVID STANLEY,
July 28 1836.
Will the Newspapers in this County please insert?

At a Court of Probate holden at Augusta on the last Monday of July A. D. 1836. within and for the County of Kennebec.

A certain instrument purporting to be the last will and testament of

WILLIAM PARTRIDGE Esq.

late of Gardiner in said County, deceased, having been presented by

MARTHA PARTRIDGE

the Executrix therein named for Probate:

Ordered, That the said Executrix give notice to all persons interested, by causing a copy of this order to be published in the Age printed at Augusta and in the Christian Intelligencer printed at Gardiner, in said County, three weeks successively, that they may appear at a Probate Court to be held at Augusta in said County, on the last Monday of September next at 10 o'clock in the forenoon, and shew cause, if any they have, why the said instrument should not be proved, approved, and allowed as the last will and testament of the said deceased.

H. W. FULLER, Judge.

Attest: Geo. ROBINSON, Register.

A true copy Attest: Geo. ROBINSON, Reg.

NOTICE.

IS hereby given that a meeting of the persons incorporated into a Company by the name of the KENNEBEC and PORTLAND RAIL ROAD COMPANY, will be held at the Tontine Hotel, so called in Brunswick, on Tuesday the 9th day August next, at 2 o'clock P. M. for the purpose of organizing said Company, adopting by laws and taking all such measures as may be deemed expedient for effecting the objects of the corporation.

All persons interested in the great object are requested to attend the meeting.

R. H. GARDINER, } Persons named in the act to call the first Meeting.
F. ALLEN,
O. B. DORRANCE,
July 13, 1836.

BOOTS & SHOES.

E. BLAIR.

WOULD inform his friends and the Public generally that he has just received and is now opening a prime assortment of

Boots & Shoes.

Suitable for the season, and of the latest fashions. Also,

A great variety of Stocks, Gents. Kid and Linen Gloves, Bosoms and Dickies, India rubber Suspenders, Walking Canes &c.

Ladies Parasols, Umbrellas, also a variety of fancy articles, consisting of Jewelry &c Music Boxes, French Accordions, Harmonicas, Flutes, Violins &c. &c.

Also, a good assortment of

Hard Ware & Cutlery.

A prime lot of FRUIT, will be constantly kept on hand, also, a variety of Nuts, such as English Walnuts, Almonds, Filberts, &c

The above named goods together with a well selected Stock of FAMILY GROCERIES, will be sold as cheap as at any other store in Gardiner.

The Public are respectfully invited to call and examine for themselves—the least favor will be gratefully received.

Gardiner, July 1, 1836.

NOTICE.

IS hereby given, that the subscriber has been duly appointed Administrator on the estate of

SUTTON AVERY.

late of Whitefield in the County of Lincoln, deceased; and has taken upon himself that trust by giving bonds as the law directs. And all persons having demands upon the estate of said Sutton Avery, are required to exhibit the same; and all persons indebted to the said estate, are called upon to make payment.

JOHN AVERY,—Administrator.

Whitefield, July 12, 1836.

NEW SPRING GOODS,

ROBERT WILLIAMSON TAILOR AND DRAPER,

HAS just received and offers to his customers at his old stand a very large and prime assortment of

GOODS

adapted to the season; all of which, having been selected by himself, he can recommend with the utmost confidence. Said stock consists of a great variety of Broadcloths, Cassimeres, English Silks, Satins, Weltings and Marseilles, Vestings, Stocks of every description; Gentlemen's Gloves and Suspenders. He also keeps constantly on hand a large supply of

Ready-made Clothing,

which he will sell very cheap for CASH. Wishing to settle all out-standing debts by the first of JULY next, he hereby gives notice to those who stand indebted to him, that they will please call before that time and settle, if they would avoid expense; as he is resolved on selling for Cash, or on very short credit. In pursuance of this determination, he pledges himself that he will supply those who favor him with their calls, with every article in his line of business of as good quality, as well made and as cheap as can be purchased at any other establishment in the State.

All Garments made at R. WILLIAMSON'S are warranted to Fit, GARDINER, May 6, 1836.

A new Family Newspaper, of the largest, and cheapest class in the country—devoted to Literature, Science and General Intelligence. Now regularly published in Philadelphia, a weekly Newspaper, called

THE SATURDAY CHRONICLE. PHILANTHROPIST AND MIRROR OF THE TIMES.

Publication Office, No. 74 South Second street.

THE SATURDAY CHRONICLE is in the fullest sense of the term, a Family Newspaper, entirely unconnected with party politics and sectarianism, and zealously devoted to the cause of literature, science and general intelligence, as calculated to entertain and instruct every branch of the domestic circle. Its general contents are—Tales and Essays on Literary, Scientific and Moral subjects—Sketches of History and Biography—Contributions from some of the best writers of Philadelphia—European and Domestic Correspondence—Notices of improvements in the Mechanic Arts, Agriculture and Rural Economy—Articles on Music, the Drama and other amusements—Varieties, amusing incidents, &c. and a carefully prepared synopsis of the current News of the day, both foreign and domestic.

The publishers of the Chronicle having acquired considerable experience in the newspaper business, from a connection of several years standing with one of the most popular newspapers in the country, feel satisfied that they will be enabled to issue a sheet in all respect deserving of liberal patronage. They have already secured for its columns, the aid of several literary gentlemen of this city, and have engaged attentive correspondents to furnish the latest intelligence from Washington and Harrisburg, during the sessions of the state Legislature and of Congress. They design also, in the course of a few weeks, to offer liberal premiums for literary articles, in order to secure for their readers productions from some of the best writers in the country.—The works of popular authors will occasionally be published at length in the Chronicle, and no pains nor expense will be spared to render the paper interesting and attractive to every class of readers.

Among the writers of distinction who have already, or are about to furnish original articles for the Saturday Chronicle, are the following:

D. B. Brown, Esq. Col. T. L. McKenney, John J. Smith, Jr. Esq. Joseph R. Chandler, Esq. C. P. Holcomb, Esq. John Clarke, Esq. Rev. Jos. Rusing, Dr. A. C. Draper, Thos. Earle, Esq. Wm. T. Smith, Esq. Robert Morris, Esq. W. G. Clark, Esq. Dr. James M'Henry, Chas. Naylor, Esq. Robt. T. Conrad, Esq. Robt. Hare, Jr. Esq. B. W. Richards, Esq. C. B. Trego, Esq. Dr. Jno A. Elkinton, Thos A. Parker, Esq.

And it is the intention of the publishers to secure, if possible, original articles from every prominent writer in the country. The Chronicle is issued in good type, and on a sheet of the largest mammoth size. It is published, every Saturday, and forwarded by mail, enclosed in strong wrappers, to all parts of the United States, on the day of publication. MATTHIAS & TAYLOR, Recently connected with the Saturday Evening Post.

TERMS.—Two dollars a year, payable in advance; \$2.50 if not paid before the expiration of six months; and \$3.00 if payment is delayed until the end of the year. For six months, \$1.00—in advance.

Advertisements neatly and conspicuously inserted, on reasonable terms.

Postmasters and others remitting \$10.00, will be furnished with six copies of the Chronicle for one year.

Orders free of postage, addressed to the Publishers, at No. 74 South Second street, Philadelphia, will meet prompt attention.

Small notes on all solvent Banks, received at par, in payment of subscriptions.

Our editorial friends in the country are respectfully requested to give the above a few insertions, and accept a free exchange for one year.

Wanted Immediately.

By the subscriber two hired Girls and two Girls as apprentices, to work at the Tailoring Business, to whom steady employment and good wages will be given, on application to

P. D. LARKIN.

Gardiner, July 15th 1836.

POETRY.

THE GOSPEL.

BY MRS. SIGOURNEY.

Night wraps the realm where Jesus woke,
No guiding star the Magi see,
And heavy bangs Oppression's yoke,
Where first the Gospel said 'be free.'

And where the harp of angels bore
High message to the shepherd throng,
'Good will and peace' are heard no more
To murmur Bethlehem's vale along.

Swarth India, with her idol train,
Bends low, by Ganges' worshipped tide,
Or drowns the Suttie's shriek of pain,
With thundering gong and pagan pride.

On Persia's hills the Sophis grope,
Dark Burmah greets Salvation's ray,
E'en jealous China's door of hope
Unbars to give the gospel way.

Old Ocean, with his tales, awakes,
Cold Greenland feels mysterious flame,
And humbled Afric wondering takes,
On her sad lips a Saviour's name.

Their steps the forest children stay,
Bound to Oblivion's voiceless shore,
And lift their red brows to the day,
Which from the opening skies doth pour.

Oh aid with prayer that holy light
Which from eternal death can save,
And bid Christ's heralds speed their flight,
Ere millions find a hopeless grave.

Still in the forming hour of youth,
Combine with Education's sway
Those seeds of heaven-implanted truth,
Whose fruit can never know decay.

Kneel while unsullied joy doth glow
Resplendent on the blooming cheek,
And for the climes of heathen wo,
A blest Redeemer's pity seek.

Blent sweetly with the classic page
The love of Heaven, sublime and fair;
So beauty's brow when dimmed with age,
The lustre of the soul shall wear.

DESULTORIOUS.

DYING RICH.—In the expedition which sailed in the year 1805, under Sir Home Popham, with a view of inducing some of the South American Spanish colonies to throw off their allegiance and declare their independence, it happened that in nearing the island of Fernando Moronha, about 100 leagues from the coast of Brazil several of the ships got on a shoal, & some were wrecked, others seriously damaged. This shoal consisted of a range of rocks facing the northward, behind which was a low bank of hard sand, just above the water, and the two ships which were lost went stem on the rocks. The Artillery transport soon went to pieces; but the Britannia, a fine powerful ship, built of teak, held together long enough to allow the crew to be taken off by the boats of the other ships, that had taken the alarm and hove to. Two curious circumstances occurred in the loss of these ships, which I think worth relating.—The Artillery transport, which as I said before, went right bow on the rocks, the bowsprit and jib-boom projecting over the wreck on the sand. Along these, the officers, artillery men, and ship's company made their way, and drop safely on the rock and sand. Among the last was Col. Yorke, who commanded. Either from misjudging his distance, or through trepidation, he dropt too soon, just reached the edge of the rock, and slipped down between it and the ship. He had loaded his pockets with money, which carried him under water directly, and he was no more seen, being the only person lost from the ship. The Britannia being a very powerful ship, after the passengers were moved, it was thought that part of the consignment (of Spanish dollars for China) might be saved, and several barrels had been got on the main deck, but the symptoms of breaking up became so strong that it was necessary to abandon the object.—Just before the last boat pushed off, a midshipman was sent back to ascertain if there might be still any body left on board. On gaining the main deck his surprise was great to see one of the men there. This fellow had broken open several of the dollar casks, and spread them out on a table cloth on deck, in the midst of which he was seated, with his weapon in his hand. 'Hilloa, you sir,' shouted the midship, 'what are you doing there?—The ship is fast going to pieces!—The ship may go, was the reply? 'I have lived a poor rascal all my life, and am resolved to die rich.' To the remonstrances of his visitor he turned a deaf ear, flourishing his tomahawk to show it was no mistake. The officer left him, and he was the only man in that ship that died rich.—[United Service Journal.]

The Shakers at Enfield, N. H., are building a granite dwelling house, 100 by 60 feet on the ground and four stories high in the basement, the expense of which, finished in their usual plain, but durable style, will probably be about thirty thousand dollars. It augurs well of the soil of the Granite State that a small community in one of her interior towns pursuing a business purely of agricultural and manufacturing enterprise, should be able to exhibit such solid evidence of substantial wealth as such a dwelling will present. If the wealth of individuals is to be measured by their wants, there are probably few communities in the world so rich as the two so-

cieties of Shakers at Canterbury and Enfield in this State: others may have more thousands that can be counted as their own—but generally the thousands of rich individuals will yield scarcely the comforts of the hundreds drawn out of the earth by farmers from the 'sweat of the brow.' N. H. Patriot.

Extract from Sedgwick's public and private Economy.—Degradation is the inevitable portion of that part of the poor who having on regard to economy consume one half or more of their wages in unnecessary eating, drinking and wearing and thus subject themselves to the necessity of mean and disgusting clothes, food and habitations. It is impossible to respect himself, he shows that he is not fit for liberty.—There is not a meaner object in nature than a man who willingly crawls into a filthy bed, is indifferent whether he lives in a hovel or a comfortable habitation; whose food a decent man revolts from; who treats his wife like a slave, and suffers his children to roam abroad like wild animals, without care or education. These are slaves of all countries.

UNWISE MAN.—The angry man—who sets his own house on fire, in order that he may burn up that of his neighbor. The envious man—who cannot enjoy life because others do. The robber—who, for the consideration of a few dollars, gives the world liberty to hang him. The jealous man—who poisons his own banquet, and then eats of it. The miser—who starves himself to death in order that his heir may feast. The slanderer—who tells tales for the sake of giving his enemy an opportunity to prove him a liar.

A Dose. A fine, open hearted man who was on a committee to raise money for the celebration of a great holiday, asked a physician if he would not give something for the common cause. The Doctor answered, "Oh, most certainly; with all my heart."

The committee-man, overjoyed at the offer, eagerly asked the Doctor the amount of his intended donation. "Oh," replied he, "I shall not stand about the amount, I will give you all a good dose of jallap, the day after the spree."—[Pawtucket Chronicle.]

NEW GOODS.

B. LAWRENCE & Co.

HAVE just received from Boston at their store in Gardiner, a prime assortment of **Eng. French and American GOODS** such as Broadcloths, Cassimeres, Vestings, Sattinets, a great variety of Prints; Silks and sewing Silk, Gingham, Linens, brown and bleached Sheetings and Shirtings, Silk & Cotton Hdkfs, cotton Warps, Batting, &c. &c. Also

W. I. Goods and Groceries

of every description. **PROVISIONS OF ALL KINDS.** 300 bbls of first quality flour 300 bushels of North River Corn.

Tea, Coffee, Sugars, Molasses, Rice, Nutmegs, Cloves, Pimento, Ginger, Cassia, Figs, Beef, Pork, Fish, &c. &c.

Crockery & Glass Ware.

NAILES, &c. &c.

BOOTS & SHOES.

All of which will be sold cheap for CASH. Country Produce of all kinds taken in exchange for Goods.

Poor promises not received at this Establishment in exchange for goods of any kind. Gardiner, May 13, 1836.

GRAVE STONES.

THE subscriber intends to keep at Mr. Wm. Goulds Tin Ware Factory, Gardiner, Me. a good assortment of New York White Marble and Quincy Slate, Grave Stones, which will be ready for engraving at all times, and engraved at Short Notice, as he has a large establishment at Hallowell. Purchasers can be furnished with Monuments, Tomb-tables; and such sizes of stone, or variety of carved work, as may not be found at Mr. Gould's shop, at the time of calling; may be had by leaving their written or verbal orders with Mr. Gould.—The subscriber keeps at his shop in Hallowell a good variety of Chimney Pieces, Hearth Stones, &c. from the Thomaston Marble Manufactory, and will furnish at Short Notice, any thing in their line.

JOEL CLARK JR.

Gardiner, April 15, 1836. 1y.

INFORMATION WANTED.

A man by the name of Moses Knight, left this town June 15th ult., with a red Horse and Wagon, with a red square box and seal skin trunk, containing small lines, to the amount of \$175; which he intended to sell for me, and return in eight or ten days; he was seen to cross the ferry at Bath last Saturday morning, but has not since been heard of. Whoever will stop said Knight, or give information where he may be found, so that I can obtain my property shall be suitably rewarded.

SAMUEL H. PARSONS.

Gardiner, July 6, 1836.

TAKEN UP.

A white star in her forehead. The owner can have the same by paying charges, on application to **MOSES BRAND.** Gardiner, June 9th, 1836.

KENNEBEC & BOSTON STEAM NAVIGATION CO.

Arrangements until further notice.

THE STEAM PACKET



NEW ENGLAND

NATHANIEL KIMBALL—Master,

WILL LEAVE GARDINER, EVERY MONDAY AND FRIDAY AT 3 o'clock P. M., and BATH AT 6 o'clock P. M.

Leave LEWIS' WHARF BOSTON, FOR BATH AND

GARDINER,

EVERY WEDNESDAY AND SATURDAY AT 7 o'clock P. M.

Carriages will be in readiness to take passengers to and from Hallowell, Augusta and Waterville; on the arrival of the boat, and on the days of her sailing.

FARE.

From Gardiner to Boston \$4.00, } AND
" Bath to " 3.50, } FOUND.
Deck passengers \$2.00.

The Steam boat TICONIC will run to Waterville, in connection with the New England, when the state of the river will permit.

AGENTS,

Messrs. T. G. JEWETT, Gardiner.
J. BEALS, Bath.
M. W. GREEN, Boston
Gardiner, April 1, 1836.

PROSPECTUS

OF THE
MAINE MONTHLY MAGAZINE,
COMPRISING
**THE PORTLAND MAGAZINE AND
THE EASTERN MAGAZINE.**

On the first of July next will be issued the first number of the MAINE MONTHLY MAGAZINE, Edited by CHARLES GILMAN.

In order to form a Magazine worthy of support, and creditable to a State, which, in other points of view, is attaining an important rank in the Confederacy, the Proprietors of 'The Portland Magazine' and 'The Eastern Magazine' have deemed it expedient to unite these two periodicals under the above general title, and to publish the united work simultaneously at Portland and Bangor. The contributors to the pages of these Magazines comprises some of the best writers in the Union, who, it is confidently expected, will continue their efforts. Arrangements have been made to add others to the list, whose names are favorably known to the republic of letters. Mrs. Ann S. Stephens, having relinquished the editorial department to Charles Gilman, Esq. who has for five months past conducted 'The Eastern Magazine,' will travel during the present season and will continue her labors as contributor to the 'Main Monthly.' The editor will endeavor, with all the assistance which he expects to receive, to render the Magazine in every way worthy of a liberal support, and if he should fail in so doing, he trusts that it will not arise from a want of exertion on his part. To the people of New England, therefore, generally, and to Maine and the two cities in which the Magazine is to be published in particular, the publishers look for support, and hope that every effort to please will meet with a corresponding reward.

The MAINE MONTHLY MAGAZINE will be published simultaneously, on the first of each month, in Portland and Bangor, at Three Dollars per annum, payable in advance, or on delivery of the third number. Each number will contain forty-eight pages. Agents will receive a fair discount from the subscription price.

All communications to be addressed to the Editor to the care of the publishers, as may be most convenient. Letters on business connected with the work to be addressed to the Publishers. In all cases the postage must be paid.

EDWARD STEPHENS, PORTLAND, } Publishers.
DUREN & THATCHER, BANGOR, }
May, 1836.

Those Editors who publish the foregoing Prospectus in their papers will be entitled to an exchange with the Magazine.

GOLDEN ROSE BATH, ME.

THE subscriber has opened a public House in the building recently occupied by John Elliot—under the above name, and solicits a share of patronage.

The house is conveniently situated for communications by land and water—it stands on the stage road, and the stage stop at the door going east and west. It is also near the River, and the starting place of the Gardiner and Augusta steam-boat.

Faithful and attentive servants, and hostlers will be provided, and the utmost exertion of the subscriber will be used to accommodate and make comfortable all who may visit or stop at the house.

JOHN BEALS.

Bath, August 29, 1835. 1f. 32.

H. HUTCHINS & CO'S

NEWLY IMPROVED

INDELIBLE INK

E. H. & Co. have, by means of their new chemical mordant, been enabled to offer the public a very superior article of durable ink, in boxes only one sixth the usual size, yet containing the same quantity.

The prominent qualities of this ink are, that it is black at the moment of writing, and after having been exposed to the sun for a few hours, will become a beautiful jet-black, and may be relied on as an indelible ink.

The proprietors flatter themselves, that its superior blackness, durability and convenience, will recommend it as highly to the public generally, as its extreme portability does to travellers.

Be sure that each box is accompanied with the ac-simile of E. Hutchings & Co.

The true article is prepared by them only, at No. 110, Market Street, Baltimore, (up stairs.)

For Sale by B. SHAW & CO., Agents, Gardiner, Gardiner, Jan. 13, 1836.

For Sale or to Let.

A convenient one story house, stable and tanyard, containing upwards of one hundred vaults, situated on the Litchfield road, now occupied by William Elwell,—said lot contains about one acre of land.

For further particulars inquire of SAMUEL HODGDEN or William Elwell on the Premises.

Gardiner May 30, 1836.

5. w. *

CHEAP CHEAP.



CALL AND SEE

A the store opposite GARDINER HOTEL, for CASH or Good Credit; as cheap as can be purchased on the river;—Drugs, Medicines, Paints, Oils, and Dye Stuffs; together with as good assortment of **Family Groceries**

as can be found in town. Also **HARD WARE, &c. &c.**

The subscriber having the Agency of the Brandon Vermont Foundry, for the sale of **STOVES**, will have on hand the present season, a large assortment of Cooking Stoves &c. of the best patterns ever offered for sale in this State.

A. T. PERKINS.

Gardiner, April 8, 1836. 1f. 32

TO ALL WHO HAVE TEETH

A recent discovery to prevent the future

REMOVAL OF THE DEPOSITES.

THE ELECTRIC ANODYNE is a compound Medicine recently invented by Joseph H. Moore, Esq. Its use in a vast number of cases has already proved it to be a prompt, effectual, and permanent remedy for the toothache and ague, and supercedes the necessity of the removal of teeth by the cruel and painful operation of extraction. In the most of cases where this medicine has been used, it has removed the pain in a few minutes, and there have not yet been but a few cases where a second application of the remedy has been necessary. This medicine has the wonderful power, when applied in the proper manner, which is externally on the face, [see the direction accompanying the medicine] of penetrating the skin, and removing the pain instantaneously, and what gives immense value to the article is, that when the pain is once removed it is not likely to return. The extensive and rapid sale of this medicine, has put it in the power of the general Agent to afford it at the reduced price for which he offers it to the public, thereby transferring to the poorest individuals in the community the power of relieving themselves from the suffering of tooth-ache for a small compensation.

The General Agent has in his possession a great number of Certificates, proving the efficacy of the Electric Anodyne, but deems it unnecessary here to publish any but the following one.

We, the undersigned, certify that the Electric Anodyne, for tooth-ache, &c. &c. is a remedy

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